

# ANCIENT WISDOM



A monthly journal devoted to teaching theosophical and occult truths

"There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy."—Hamlet

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## ENVIRONMENT, HEREDITY AND SOUL HISTORY

By CHARLES E. LUNTZ

### VII

Having completed what might be termed "Operation Personality," we now undertake "Operation Ego." The psychoanalyst (or the subject, if he is doing his own self-analyzing) should go back to the answers he made to the questions propounded in the last installment. Where he has been able to express satisfaction with a particular natal allotment and has stated that he would not have changed it had he been able, there is obviously no conflict between Ego and personality. That answer, therefore, need not be pursued further.

But where there was an objection, that is the thing to be worked on, and the more emphatic was the subject in expressing the objection, the stronger the conflict to exist. Thus suppose the patient, on being asked, "Would you have selected a different type of father?" vehemently replied, "I certainly would!" whereas his reply to the same question regarding the brothers and sisters was merely a lukewarm "Maybe," it is evident that powerful conflict exists in the first case and little or none in the second.

The possibility must be taken into consideration that the patient may nurture a fear that it would be wicked to wish he had been provided with a different parent and therefore will give an incorrect answer. If there is any hesitancy in the answer or a disposition to hang back from answering, that may well be so. He must be convinced, therefore, that there is nothing wicked about telling the truth even though he may seem to be breaking the commandment "Honor thy father . . ." If he has subconsciously wished, all or most of his life that he had been "born with a different father," the expression of the wish is certainly no more of a "sin" than to hold it in the first place, even though he may never consciously have admitted it.

Furthermore, as we are about to see, "Operation Ego" consists of demonstrating to him that the father he was born with was exactly the father he needed for his own good at his then stage in evolution. As soon as this theosophical truth takes possession of his mind and sinks into the subconscious—which means into the etheric brain, astral body and lower mental body—resent-

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## DOMESTIC PETS

By H. K. SCHOLEFIELD

Theosophy brings out the factor of influence of men upon domestic pets and vice versa. Always the human association is uplifting to the animal provided reasonable kindness is shown and proper attention given to cleanliness, food and shelter. Cruelty on the other hand is very damaging and can be the means of bringing new souls into human life with enormous potentialities for destruction. It is probably our racial karma, caused by extensive cruelty to animals in our primitive period, to find ourselves engaged in a ruinous series of wars against tyrants and master-minds devoted to retrogression of the race into a state of slavery and gross ignorance, our very thoughts regulated by the governing entity and whole populations reduced to a group of mindless zombies.

In raising a pet, we are responsible for the vibrations imparted to its aura as fully as if it were a child. Its mental development is accelerated far beyond the common rate for animal life. The end product, ready for individualization in human form, can be remarkably good and while its first incarnations must be in some primitive tribe, it need not be among vicious savages or cannibals. Such placement derives from cruelties inflicted by a drunken master upon the animal giving rise to deep and savage resentment, a force which, having been created, must run its course and impinge upon its progenitors in exact and just measure and amount.

The effects of human vibrations upon a domestic animal are not the only consequences to be considered. There is also the influence of the animal vibration upon its human companions, and this can be troublesome if permitted to excess, particularly with young children. The dog for example, while intelligent and capable of developing deep emotional response to its master touching upon the devotional level, has nevertheless many vestigial habits and instincts carried over from the age when it ran with a pack of predatory beasts, killing and devouring other animals and fighting furiously over carrion. These instincts, while being trained out of the domestic pet in its attunement to the higher human vibrations, become dormant but are present notwithstanding and can have none but undesirable effect on growing children who are also sensitive to vibratory surroundings.

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## REAL PROBLEMS OF REINCARNATION

17. It is said that the karma of suicide is a very unpleasant astral life and the same problem to deal with in the next incarnation, which then the personality contrives to solve. Does this mean that suicide can occur only once to the same Ego?

Not necessarily, though it is to be hoped that once is enough to convince all subsequent personalities of that Ego that suicide is no way out and only leads to unpleasants.

But there are many problems, and in the early stages of Egoic evolution the hard way often appears the easiest—and suicide is definitely the hard way and accomplishes nothing.

It should not be assumed, however, that suicide is the last refuge only of "young souls." A mistaken idea is abroad among lesser informed Theosophists that Egos carry a sort of all-around grading as to young, old, or average. It is the oversimplification of occult truth in the attempt to make it manageable to the intellect—an oversimplification which prevails in many other fields of thought.

Egos are not all the same, and cannot be graded like eggs into "A", "B" and "C" classifications. There are said to be 60 billion of them passing through incarnation and, if that is so, there are certainly 60 billion differing types. There must be, for the tremendous reaches of time involved and the huge number of lives make it impossible that even two of them should have the same or even a similar history of experience.

Down through the ages Egos specialize. We are all specialists, or we eventually shall be, for although all-around perfection is the ultimate goal, it will be accompanied by surpassing genius in some particular direction—art, music, science, literature, invention, organization, government or some other of the many fields in which humanity and those beyond humanity may excel. And this excellence will dwarf the greatest geniuses our evolution has as yet produced. There will be super-Shakespeares, Michael Angelos, Edisons, Franklins, Aristotles. Indeed these now immortal names will then be long forgotten or at best recalled as primitive pioneers in their particular spheres of thought or action, so much more exalted will be the perfected geniuses of the evolutionary processing.

The purpose of this apparent diversion from the main point of the ques-

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**THE DARK WAYS**

"God's ways seem dark, but, soon or late,

They touch the shining hills of day."

—John Greenleaf Whittier.

The world is passing through dark ways on dark days. Fear and frustration have made their bed with millions throughout the world. Terror stalks through entire populations in lands where the words truth, justice and integrity have ceased, in government, to possess any meaning other than that which the expediency of dictatorship assigns to them.

There have been other dark ways and dark days. They too seemed and were terrible to those passing through them. No matter how far back in our own generation, our own lifetime, the lifetimes of our fathers or of their fathers —no matter if we extend our retrospect to they very dawn of recorded history—we shall find those days and those ways. The slave labor camps of the Totalitarians, the gas ovens of the Nazis, are not better nor worse than the horrors of the inquisition and of the stake, the ancient massacre or enslavement of prisoners of war, the Old Testament slaughter of entire cities including men, married women and male children. Man is cruel. He has always been cruel. He is likely to be cruel for a long time to come.

The dark ways and dark days are unquestioned instruments of the dark forces, about which Theosophy seldom speaks but which it recognizes as existing. There are entities spiritual as there are entities physical who set themselves against the evolutionary current which tends to the divine perfection of man. That this is part of the Cosmic Plan there is no manner of doubt. Shallow thinkers, who always seize on the appearance and are incapable of penetrating to the deeper meaning, of course question both the need and justice of the arrangement. Those who can reason on such matters—not very many—well recognize that without obstruction there would be no struggle, and without struggle no development. There must be forces of obstruction, at least at our stage, or there would be nothing for us to overcome—and with nothing to overcome, what would we, what would anyone, amount to?

But those who choose the dark ways

to travel and the dark forces for their guide are following a rough road. It seems almost a law that for awhile their success is phenomenal. But it never lasts—never! The Law itself is destined to break them. Of course they don't admit it, don't realize in fact that there is any Law, other than chance, expediency, unscrupulousness and general villainy. But Eternal Law is indifferent alike to belief or disbelief in its existence. It IS—and soon or late—more likely late than soon, for it works without haste—it catches up with the little people who looked so great, the midgets who imagined themselves giants, and it grinds them to powder.

No system that calls evil good and good evil can permanently endure. No warping of truth to mean what it is not, no attempt to enslave the human mind, to break the human will, to bend the human frame to the yoke of an inhuman tyranny, has in it the seeds of success. Long time readers of ANCIENT WISDOM may look up their issues of the late 'thirties and early 'forties when Hitler, Mussolini and Tojo were riding high. They will find that in so many words we forecast the ignominious end they were ordaining for themselves. And any Theosophist knowing the Law could have made a similar forecast. They were sure, these travelers in dark paths, that they had provided for every contingency, had foreseen every eventuality, their plans were perfect—nothing could occur to upset them. And their emulators of today are equally, perhaps even more, sure.

But Eternal Law, working its will through karma, is more sure than the surest. Its ways—the ways of God—may seem dark but, as Whittier declares, "soon or late they touch the shining hills of day."

The powers opposing the United Nations have miscalculated—as Hitler miscalculated, as Mussolini miscalculated, as the Japanese war-lords miscalculated—for they have left God, who is Eternal Law, out of their calculations.

A most unwise thing to do, as they are destined to discover.

**KARMA CANNOT BE SHOCKED OR SURPRISED**

In the days of our childhood, when grandmothers and aunts were sedate people who did not patronize night clubs, or their then equivalents, and who possessed a curious faculty of looking surprised and shocked at almost anything a small boy did, their collective resemblance to God, as then understood, seemed unmistakable. And as their accompanying obligato—tck, tck, tck—somehow contrived to express with great exactness the state of their shocked and surprised feelings, the outcome in a child mind was a picture of God, looking very much like a composite of grandmothers and aunts,

with perhaps a dash of male parent added, and with a vocabulary also consisting mainly of ticking noises.

It took some time to outgrow that unseasoned idea and, with variations, it is a quite common one. To some God is a rather fierce old gentleman, always bearded, and sometimes wearing formal dress and a top hat. To others the same, only with more benign expression; still capable, however, of being astonished and scandalized by bad behavior. He may be imaged in the likeness of father, mother, step-parent, guardian or anyone who in early days stood for authority and correction. Psychologists are well aware of this propensity of the human mind for clothing the Deity in the garb associated with power and control. Often they work long and hard to eradicate such false concepts, which are also tied in with terror of the hereafter, the pernicious "sense of sin" and other mental ills which crude anthropomorphism so frequently brings about.

The Theosophist, of course, is supposed to put all such bilious imaginings behind him when he enters into Theosophy's spacious orbit. Many Theosophists, both in and outside of the Society, do. But we have been somewhat taken aback by the number of letters received from readers—questions also asked at lectures—that indicate a transference of these immature ideas of God to a new entity called karma.

It is true the budding Theosophist does not endow karma with a face, nor array it in go-to-meeting clothes; but short of this, one recognizes the same old pernickety Gran'ma or fussy Aunt Letitia who were so wont to become amazed, horrified, grieved and chagrined over one's childhood peccadilloes. Only now the peccadilloes are offenses of huge magnitude, and karma is prostrated with incredulous abhorrence of our unspeakable conduct. Like our early-life Deity, karma—when it is over its initial shock—will devise elaborate and sufficiently painful ways of punishing us—to which we may look forward with quivering apprehension.

This slightly demented view of karma needs to be changed—and quickly—for the sake of one's present and future peace of mind. It is just about as wrong as anything well could be and throws the entire concept of Reincarnation and Karma as evolutionary tools for our shaping, completely out of balance. Karma is not an entity but a natural law. It can no more be astonished and distressed by anything one does than the Law of Gravity can be astonished or distressed by one slipping on a banana peel. Karma does nothing to us whatever, either good, bad or indifferent—we do it to ourselves through the Law of Karma. And even the Divine Agencies known as the Lords of Karma do no more than determine exactly when the prescriptions we have written for ourselves by our acts shall be administered for our own highest good. They are not manufacturers—

only distributors—of the personal products we have made.

Karma may sometimes act automatically without intervention being needed by the intelligent agencies who superintend its allotment. If an unhappy individual decides to drink a quick-acting poison or to shoot himself through the head, it is obvious that no supervisory action is needed. Reaction instantly follows action, and that is that. But the karma leading up to the tragedy, and which may date back centuries, has certainly called for conscious action by the karmic elemental. This entity has been described as a thought form created by the great Beings known in the East as the *Lipika* or Lords of Karma. It is the same sort of entity that we make ourselves when we think a strong enough thought coupled with a desire for its realization, but of enormously greater power. The material it works with is of our own manufacture. The Karmic Deities supply nothing but the unerring intelligence to discharge or apportion the various types of karma at the most appropriate times for our educational progress.

C. W. Leadbeater, great theosophical seer, has stated that the elemental releases this karma at the periods indicated by the astrological aspects and positions as related to the horoscope of the person to whom the karma belongs. This is completely logical and indeed necessary, otherwise it would be impossible to account for the horoscopic "directions" so closely denoting the nature of the karma at a given time.

In the case of the suicide, earlier referred to, while past unfortunate karma of course led him to his rash act, occultists assert that suicide is never the inevitable result of karma no matter how heavy. Always there is a way out, and suicide is no way out at all. It demonstrates that the lesson has been "flunked," and brings unpleasant consequences in the after-death condition. In the subsequent incarnation the same or a similar difficult problem again presents itself and this time the personality is not likely to make the mistake of destroying its physical body. The lesson has sunk in. Other means for overcoming the trouble are found, as they would have been found the first time had they been sought with sufficient earnestness and faith.

Often the inquiry is made, why are karmic effects—while sometimes rapid as in the case cited—frequently very slow, extending over lives that may consume, with their spiritual interims, thousands of years. Well, if the suicidal individual decided to do it slowly as by starving himself to death, which has been done by hunger strikers, the karma would still be automatic but relatively far removed. Even karma must be governed by circumstances, though its Divine Directors may do much to bring about necessary conditions. But if the karma involves someone else who is not in incarnation because he has

been pushed out of it by a murderer, it may be that the two will not be in physical life together again for a very long time. The slayer, being perhaps an unevolved soul, may return centuries before his victim if the latter is far along in evolution.

We need not postulate such an extreme case. Countless others requiring the physical presence of several personalities belonging to karmically inter-linked Egos may also defer the working out of karmic effects. But karma is not wanting for time. All the time there is remains at its disposal. And meanwhile there are other lessons to be learned, and personalities cannot "cut classes."

A very wonderful gift of God, this karma—benevolent even when it seems harsh, cruel only when stern treatment is demanded by cruelty of which the personality has been guilty and which can be eradicated in no other way. We must learn, and if only the hard way will teach us, the hard way it is. But karma is neither sadistic nor vindictive. She wastes no time flogging a willing horse. If by our acts—not by our protestations but by our acts—we show clearly that some lesson has been thoroughly learned for which piled-up unpleasantness, self-created, exists to teach us, we have introduced new and more powerful karma. It will dissolve the unpleasantness which was to descend upon us.

This is not "defeating karma," an inane expression without meaning. It is reacting exactly as we are meant to act—acting indeed in the way that karma is trying to force us to act, and without putting karma to the trouble—if we may use the term—of working on us.

These things will bear thinking about, meditating upon. They are the real things, perhaps the only things, that matter in spiritual evolution. We can spare ourselves much discomfort by recognizing them and doing something about them.

## THE DESIRE TO DO RIGHT

There is an old nonsense verse which goes,

"The wildest gazaroo,  
On the darkest winter's night,  
When he's nothing else to do,  
Will endeavor to do right."

The gazaroo-like type of endeavor is also common to many human beings—perhaps to most. It is not the loftiest of qualities but at least it is better than the desire to do wrong, when there is nothing else to do. In the adult the latter desire is pathological. In children and teen-agers it is a desire that many go through and eventually get over, in which case it is not too bad. Not too good, either, if it expresses itself in mischief, sometimes in vandalism, and occasionally someone gets badly hurt in consequence. It really traces to boredom, desire for a thrill, revolt against

the monotony and sameness of life. Which, of course, points the remedy.

Halloween is the night it breaks out in full flower—and with the tacit condonement, as a rule, of the adult community. True, the storekeeper who laughs goodnaturedly at the soaping of his windows does not feel so happy if the fine finish of a new automobile is ruined by a similar prank. And the city fathers do not regard too kindly the shooting out of glass from street lamps, overturning of traffic signs and like defiance of law and order. In St. Louis and other large—and perhaps small—cities the police, with great enlightenment, now provide special Halloween entertainment for the youngsters to keep them off the streets. It works, too, vandalism having been reduced to a minimum since the experiment was started some years ago.

Another expression of the youthful endeavor to do wrong when there is nothing else to do, is fraternity hazing in high schools and colleges. This, too, is on its way out, though there is still a lot of it. The fatalities and near fatalities caused by the "initiations" have led to strong action by some of the educational authorities and in certain outstanding instances by the students themselves. Purposeful and helpful work by the candidate or "pledge" is substituted for the foolish and meaningless stunts of former days, to the great benefit of himself and all concerned.

Persistence into adult years of the desire to do wrong for its own sake is a pretty sure indication of mental trouble. This is not to be confused with wrong desire to accomplish a purpose—to achieve some benefit, fancied or otherwise—though a case might be made for distorted intellectual processes even here. But our present discussion is concerned only with the desire to do right—or wrong—when, as with the mythical gazaroo, there is nothing else to do.

Dr. Isaac Watts, in his "little busy bee" poem moralizes that

"Satan finds some mischief still  
For idle hands to do."

The Theosophist, having no belief in Satan, recognizes that the collective elementals—physical, astral and mental—do a very good job of pinch-hitting for him. The working Theosophist—and note we say *working*—solves this problem by being just about the busiest person on earth. And "Satan," in the person of the elementals, doesn't get a look-in. Browning's verse describes him (or her) very well:

"When a man's busy, why, leisure  
Strikes him as wonderful pleasure:  
Faith, and at leisure once is he?  
Straightway he wants to be busy."

We know of no better prescription for keeping out of mischief and out of trouble.

The desire to do right is implicit in most mature people even when, from force of circumstances, they may er (Continued on Page 80)

## AS TO VESTS

In his interesting article "Overdressing" published recently in ANCIENT WISDOM, Mr. H. K. Scholefield remarked that "the vest is passing." This is true, but we suspect that the reluctance of clothing manufacturers to supply it is not due to their disapproval of its superfluity but rather because it enables them to save money by not furnishing it.

There are still many men (including the writer) who see in it an article of sartorial utility and insist on having one with each suit, which now can only be done with tailor-made clothes. We approve of the vest for these reasons:

(1) When it is too warm for a top-coat and too cold without one, the only substitute is a sweater worn inside the coat—certainly no improvement artistically on the vest.

(2) It permits the wearing of suspenders in place of a belt without self-consciousness—a boon to those who find a belt uncomfortable and constricting, as is the case with some men, especially those with a "middle-age spread."

(3) It gives "finish" to the suit and adds to the appearance. That this is recognized by connoisseurs in dress is evident from the considerable number of men in exclusive clubs and the dining rooms of the better hotels, who may still be seen affecting the "old fashioned" weskit.

The clothing of modern man is not beautiful. Encasing the legs in two long tubes called trousers is accepted as correct only because custom has robbed the fashion of its grotesqueness. Mr. Fritz Kunz, prominent Theosophical leader, who spent seven years of his earlier life in Ceylon living as a native and wearing the graceful native dress, forcefully expressed this fact in the hearing of the writer. Said he, "When I returned to Australia and the sad-looking garb of so-called civilization, I was appalled by the contrast. The men looked to me like agitated sparrows hopping about."

At that our fashions are a considerable improvement on those of our ancestors of a century ago, both male and female. The former, judging from their daguerreotypes, possessed only one article of clothing—a greasy looking Prince Albert, apparently never pressed, cleaned or changed; often looking as though it had been slept in. The women were not so much dressed as upholstered. Moving about at all must have constituted a major project. One lady of fashion is said to have worn fourteen petticoats.

Progress has consisted in discarding one after another of the numerous articles of apparel deemed necessary in Victorian times. The feminine sex has done a far better job of this than their opposite number, so far as artistry is concerned. Only when man reverts to the ancient "robes," eliminating the

tubular effects with which he now adorns or disfigures his extremities, will he fulfill his sartorial destiny.

Meanwhile, whatever he discards, we hope that the vest will not become so completely outmoded that it will be considered eccentric to wear one.

The present writer is a confirmed vest addict and if indeed, as Mr. Scholefield states, the vest is passing, hopes it will defer its passing until after his own.

C. E. L.

## "ONLY THE CREDULOUS . . ."

See May ANCIENT WISDOM for explanation of the above caption.

ARNOLD BENNETT\*

I saw the endless series of my lives, recurring and recurring in sequences of three—the imprisonment in the double envelope, the partial freedom of the single radiant envelope, and the freedom. The last an ageless realization, the second a long purgation, the first an ordeal brief but full of fate . . .

These lives flashed up before me, one anterior to another, mere moments between the vast periods that separated them . . . And one life was not more important to me than another. All were equally indispensable and disciplinal. The variety of those imprisonments seemed endless. Some were fevers of desire; others had almost the calmness of a final wisdom. Some were cruel; some were kind. In some the double barriers were so thin that the immortal prisoner shone through them, and men wondered. And in the next the walls might be hopelessly thick again. Undulations in the curve of evolution . . .

And still at each dissolution of the prison a radiant envelope escaped and the prisoner escaped from the radiance into the uncolored light and ultimately gazed amid an invisible splendor . . . at the spectacle of his evolution, to gather the harvest of experience.

—The Glimpse.

\*A writer of genius (Encyclopaedia Britannica).

## BENJAMIN FRANKLIN'S JUSTIFICATION OF HIS NON-VEGETARIANISM

A Study In Rationalization

(Neither endorsed nor condemned by ANCIENT WISDOM)

"In my first voyage from Boston, being becalm'd off Block Island, our people set about catching cod, and hauled up a great many. Hitherto I had stuck to my resolution of not eating animal food, and on this occasion consider'd, with my master Tryon, the taking every fish as a kind of unprovoked murder, since none of them had, or ever could do us any injury that might justify the slaughter.

All this seemed very reasonable. But I had formerly been a great lover of fish, and, when this came hot out of the frying-pan, it smelt admirably well. I balanc'd some time between principle and inclination till I recollect'd that,

when the fish were opened, I saw smaller fish taken out of their stomachs; then thought I, 'If you eat one another, I don't see why we mayn't eat you.' So I din'd upon cod very heartily, and continued to eat with other people, returning only now and then occasionally to a vegetable diet. So convenient a thing it is to be a *reasonable creature*, since it enables one to find or make a reason for everything one has a mind to do."

## MINSTRELSY

A Selection From The Poems of Patience Worth

### Duty

Duty is joy.  
Duty is that which the hand  
Lays upon.  
Measure it not  
Nor weigh it . . .  
If thou doest this thing  
Thou becomest yoked.

## THE RUKMINI TOUR

(From *The Voice*: Theosophical Journal edited by L. W. Rogers)

There has probably never been a period in the life of The Theosophical Society when its responsibilities to the human race were greater than they are today. The collective human mind is full of fear and confusion. Never before in our time has the need for ethical guidance been so obvious. Yet how little is being done in getting before the world the theosophical philosophy which can restore confidence and tranquility.

In the earlier days Dr. Besant and Bishop Leadbeater were the very efficient channels for such work. They toured both Occident and Orient continually and represented The Theosophical Society with a dignity and ability that won universal praise. We have them no more but in the very nature of things successors will duly appear.

One of them may now be in our part of the world. Rukmini is now touring the important centers in the United States. It is four years since her last previous visit—years in which she must have experienced much for the flush of young womanhood has ripened into mature serenity. She has excellent stage presence, and the content of her lectures must have been a surprise to those who were expecting something quite oriental. On the contrary they were decidedly practical, dealing with our daily problems in hard hitting fashion. She left a very good impression in Ojai. May she get as good a hearing at all the other centers on her American tour.

"The Church 'must not be content any longer to talk pious nonsense in the hope that it will seem sense because it is pious'."

London Times Articles Apr. 4th, 1917  
Quoted by A. P. Sinnott

## DO YOU KNOW?—

That Theosophists—contrary to popular opinion—are not at all credulous and take nothing on faith unless the reason or intuition, preferably both, tells them it is true?

\* \* \* \*

That if they seem to accord high respect for such works as *The Secret Doctrine*, it is only because so many of the (then) sensational statements it contains have since been proved accurate?

\* \* \* \*

That the electronic theory, for instance, now known to be not only theory but fact, was strikingly foreshadowed in 1887 (the year *The Secret Doctrine* was published) yet not adopted by scientists until almost twenty years later?

\* \* \* \*

That if proof is desired reference need only be made, first to *The Secret Doctrine* Vol. II (Adyar Edition) page 237 where it is stated that "... either modern Chemistry or modern Physics is entirely wrong in their respective fundamental principles?"

\* \* \* \*

That further H. P. B. quotes one of these principles as being that "in the atom there is no multiplicity of particles and no void space"?

\* \* \* \*

That on page 244 same Volume, she states in contradiction of this wrong principle, "It is on the doctrine of the illusive nature of Matter and the infinitesimal divisibility of the Atom that the whole Science of Occultism is built"?

\* \* \* \*

That long after Blavatsky's death materialistic science was compelled to go along with this revolutionary theory which during her life it had rejected—the discovery of the electrons, protons and neutrons constituting the atom overturning completely the earlier scientific view that the atom could not be divided?

\* \* \* \*

That with this striking proof of the foreknowledge demonstrated by *The Secret Doctrine* of later scientific discovery, the Theosophist feels justified in his confidence that its statements with which science has not yet caught up will one day be verified?

\* \* \* \*

That, for instance, it refers to Substance as having limitless horizons "in every possible state of tenuity" thus inferring still more minute divisions existing in the physical atom?

\* \* \* \*

That having reduced this to electronic dimensions, science is still uncertain as to the ultimate nature of the electron, and it is doubtful if any informed scientist would now deny the possibility of further subdivisions even of this unbelievably minute entity?

\* \* \* \*

That occultists boldly insist that with

## THE SCRRAWLERS

BY CHARLES E. LUNTZ

A reader sends us reproductions from his local newspaper of photographs which he took of names, and scriptural texts and admonitions painted or carved on magnificent natural boulders. The newspaper appropriately captioned them "Bigots' Brushwork" and printed some very good verse by our reader which accompanied the photographs. Our own resentment at this and similar desecration is hereby expressed—in lighter vein, perhaps, than the deep-felt indignation of our reader but with an equal sense of outrage.

A most misguided person is the seeker  
after fame  
Who writes on ancient monuments his  
stupid little name.  
He grandly thinks that he has gained  
some sort of immortality.  
When all he's done is publicize his  
moron personality.

A man with even half a brain would  
feel it in his bones  
That on some hallowed shrine the  
names of absolute unknowns  
Arouse in those who come to view  
emotions of distaste  
For these poor petty gimcrack names  
—not honored but disgraced

On nature's works these "would-be's"  
carve their trumpery cognomens.  
And sometimes from the scriptures add  
some formidable omens  
Of doom to come, damnation and con-  
signment unto hell  
To which the usual comeback is a  
snickering "Do tell!"

For no one's likely to be scared by  
this religious slush.  
When ladled out by chuckleheads  
who ought themselves to blush  
At their effrontery in daring others to  
advise,  
While mutely stares a sacrilege their  
guilt to advertise.

And when our bigot quits this world,  
puffed up and self-deceived.  
He'll doubtless claim a harp and wings  
for what he has achieved.  
St. Pete will have to look him up, and  
while outside he waits,  
He'll carve the name he bore on earth  
upon the pearly gates.

the electron, the dividing has hardly begun, and that further divisions reduce it to a type of matter called astral, which may be termed the stuff of which emotion or desire is constructed?

\* \* \* \*

That they assert that a still further division produces the "thought stuff" of which mentality is made and in which thoughts take shape, and that even then the subdividing is not completed but may be carried on until the ultimate spiritual atom itself is reached?

## T. B. G. I.

## A Conspicuously Helpful Undertaking

"The Love of books, the golden key  
That opens the enchanted door."

—Andrew Lang.

The Theosophical Book Gift Institute (T. B. G. I.) is doing the only work of its kind in the Society—and as valuable a work as any that could be done.

Placing books on Theosophy in libraries throughout the country, and not merely placing them but following up to be sure that they will be catalogued and available, requires expert "know-how" which is what the workers for T. B. G. I. possess.

Expenses are kept at an absolute minimum due to the self-sacrifice of those associated in this notable enterprise and thousands of books in thousands of cities have, over the years, become silent but eloquent purveyors of the theosophical message to many more thousands of readers.

We can conceive of no greater service to the cause of Theosophy than to aid in this far-reaching achievement. Every state has shared in the book placement, Alaska and Hawaii also. Would you not like to help a little to extend this crusading enterprise which has already accomplished so much?

If we know our readers—and we think we do—they will thank us for calling it to their attention. The project was initiated by Mr. L. W. Rogers who nearly eighteen years ago founded ANCIENT WISDOM and whose eminent services to the Society in America as President, Chairman of the Board, author, lecturer, teacher, editor and in many other fields, are unique in T. S. history.

Send whatever you feel you can to the Treasurer, Mr. H. A. Kern, 6216 W. 66th Place, Chicago, Ill.

Your gift, large or small, may bring Theosophy for the first time, through the medium of a book, to some troubled soul whose life may be made over by the knowledge it confers. And a more precious gift than this it is not the power of anyone human to bestow.

It certainly seems that in the political campaign which is being waged as this is written both sides are supplying the Russians with beautiful propaganda material. Charges with or without foundation of mismanagement, corruption, incompetency, untruth and virtually every other sin of omission or commission must be welcome grist to the Communistic mill. Not that it matters much, of course. If we didn't supply the material they would manufacture it anyway. As for the rest of the world, it is pretty grown-up and not so naive as to attach importance to our campaign mud-slinging. But what a pity it is that we feel constrained to do it.

## WHAT MAKES SENSE?

### *It Makes No Sense That—*

One should force his thinking on spiritual matters into a groove prepared for him by another although it is repugnant to his own reasoning and intuitive perceptions.

### *It Makes Sense That—*

As right spiritual thinking is the most important of all the higher faculties, such forcing negatives the most sovereign privilege of a human being.

\* \* \* \*

### *It Makes No Sense That—*

Members of a family should angrily boycott or in other ways signify displeasure with one of their number who dares to differ with their religious creed.

### *It Makes Sense That—*

While parents may raise their children in some particular form of belief and it is perhaps legitimate for them to hope that this will be maintained after maturity, if it is rejected in favor of some other, that should be no cause either for grief or wrath as it is the prerogative of each to decide for himself.

\* \* \* \*

### *It Makes No Sense That—*

Even a Theosophist who teaches his children Theosophy from their earliest years should feel hurt or slighted if when they grow up they abandon Theosophy for something else or nothing else.

### *It Makes Sense That—*

This is less likely to happen than in the case of the creedal religions because of the inherent logic of Theosophy which is rejected as a rule only because of early indoctrination with orthodoxy either in religion or materialism, but if it is rejected, the theosophical parent must accept the rejection with good grace.

\* \* \* \*

### *It Makes No Sense That—*

Either a creed or Theosophy should be adhered to for no other reason than a desire to respect the beliefs of a loved father or mother, whether living or passed away.

### *It Makes Sense That—*

This mistaken loyalty which the one who retains it doubtless considers most praiseworthy should not be exacted or expected by the parents, regardless of the widespread notion that it is a filial duty.

\* \* \* \*

### *It Makes No Sense That—*

Any feeling of guilt should linger with a son or daughter who follows his best lights in changing from the belief of his ancestors, seeing that there is no assurance whatever that he will born to the same parents or in the same belief next time.

### *It Makes Sense That—*

Although thought forms created over the years may offer powerful ob-

struction to the altered spiritual thinking, such being the nature of built-in thought forms, the obstruction is illusory, without real substance, and can be demolished at will.

\* \* \* \*

### *It Makes No Sense That—*

Either threats of others of mythical "wrath to come" or self-created apprehension to the same effect should be allowed to influence the course of action after it has, from prolonged and thorough reflection, been decided upon as right.

### *It Makes Sense That—*

As spiritual beliefs may, and often do, make or mar the life, besides exercising a profound influence on the life and lives to come, the commanding importance of the matter for each individual makes it imperative for him to maintain perfect freedom of choice in this exalted sphere.

## ENVIRONMENT

(Continued from Page 73)  
ment ceases and conflict is dissolved. For the conflict is with the Ego, whose lowest level is the Causal or Higher Mental body. When lower and higher are in harmony there can be no phobias, no complexes, no unexplainable neuroses.

It isn't as easy as that, of course—at least not usually—unless a great wave of understanding breaks over the mind which may resolve all the inner conflicts at once and effect a lasting cure. This is a possibility, but it is rather more likely that each conflict will have to be dealt with individually and by steps.

A series of sub-questions must then be put to the subject. "What was it you particularly objected to about your father?" The answer might be, "His iron discipline." "Very well. Now can you see how that stern authority benefited you?" The patient's reaction may well be, "It didn't. I resented it bitterly." We are getting somewhere. He resented it, and from his attitude still resents it, which may be a human reaction but is not the reaction karma wants, nor the reaction that will relieve the present trouble. The sufferer must be urged to think again—to list the good qualities of the parent—to search his mind for any beneficent effect those good qualities had on his (the patient's) upbringing. Even the discipline, harsh as it was, may have contributed something good to the character of the latter, but resentment has blinded him to it, or rancor would not allow him to admit it.

The question and its answer should not be passed until the subject of the analysis has been educated or has educated himself into a completely different attitude toward the object of his bitterness. This means that he is no longer envenomed—the partial cause of his trouble—but actually grateful that this particular type of male parent was provided by a benevolent karma. He is

grateful because—like his Ego—he understands why. And once the hurdle of this first negative answer, whether it be as regards the father or any of the eight conditionings which Question 2 collectively embraced, it will be much easier to resolve conflicts on the others.

But it may take time and effort—a lot of it. Conventional psychoanalysis does that, and it has more objective material to go on. But if the technique is resolutely pursued it will do far more than relieve the patient of his neurosis. He will have acquired an inner understanding of the purpose and meaning of karma and rebirth that will never leave him. This priceless enlightenment may well make over his life.

All of the remaining questions are to be handled in the same thorough way. None of them is to be skipped unless the answer indicates no conflict. And while the method this series has outlined is primarily intended for those afflicted with ills which are the peculiar concern of psychoanalysis, it may be put into effect by others as a means of enlightenment on the workings of karma in their own lives which, without theosophic understanding, may have seemed to us to be totally undeserved. Yet with the right kind of healthy and purposeful introspection that Theosophy gives, we no longer have them, if we have put our philosophy into practice, but in their stead a wide appreciation of the reasons for their existence and of the advantages they have been to us.

A neurotic Theosophist is not a Theosophist, though he may consider himself one. In some way his knowledge has not been put to use. One of the greatest benefits the philosophy affords is peace of mind—a peace that truly "passeth understanding" though it is born of understanding. It is the ambitious hope of the writer that this series may bring something of that peace to troubled souls who have heretofore sought it vainly.

(The End)

## DOMESTIC PETS

(Continued from Page 73)

It is much wiser to prohibit the dog from sleeping in the baby's bed or in any bed but its own, which should not be in the house. Upon entering the living room of a home where these matters were not observed and the pet dog was allowed to remain unwashed, and with dog-scent attached to rugs, draperies and furniture in overpowering strength, we have experienced great disgust. But this physical plane fetor was composed only of ethers; how much more potent and damaging would not the astral plane emanations become, being invisible? Such vibrations are readily absorbed by human astral bodies. It is no uncommon thing to read of a case of some elderly recluse being removed to an insane asylum from a home where he, or more commonly she, had lived shut in with 16 dogs or 24 cats. It was very helpful to the ani-

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mals but damaging to the person, and insanity resulted. Less intimate associations with animals are therefore the wiser course and there is a wide zone of contact wherein both animal and master may meet for the betterment of both.

The intelligence shown in a developed animal is often amazing, and usually it can be taken as being equal to that of a 5-year old child at best. It is especially noteworthy when seen in horses. Here we have a huge beast, weighing nearly or fully a ton, and with power to trample twenty men to destruction, displaying rudimentary thought suited to a baby of three, yet with it the emotional strength of a grown man. The horse learns to rattle its water-pail to attract its master's attention, but seldom to turn on a tap and serve itself when the pail needs refilling. In cases when a horse does learn to turn on a tap, it never learns to turn it off afterwards. That is a plane above its evolutionary status.

In rare instances there occurs a display of brainwork amounting to genius. We owned a horse which once found itself neglected at its customary feeding-time because we had lost the key to the stable feed-room. After stamping impatiently at the door for half an hour and complaining loudly, the animal took the padlock in its teeth and pulled the staple out of the wall, walked in and helped itself. We felt that we had been put in a bad light; the horse displayed the better brain.

On another occasion it followed me into a country store after being left outside. It was never needful to hitch this animal because it always waited our return without wandering away, but on that occasion we got into a discussion with the storekeeper and the horse barged in to see what the delay was all about. We were obliged to back it out through a narrow aisle, without damage except for loss of one raw potato which got snatched in passing.

The reason for this unusual sharpness of intellect was that in infancy its mother died and the colt was hand-fed until it grew some teeth. The consequence was that it regarded all people as friends, anyone carrying a parcel of sandwiches as a special bearer of largess (which was skillfully appropriated) and any bowl or basin as a suitable and probable place in which to expect some most delightful "slurping." It never had to be "broken" to the saddle and a ride with its master, any place or distance, was a delightful outing for both. The animal was affectionate and adored me to distraction, making it impossible to sit and read in the yard where it ran at large; my newspaper would be summarily pushed aside and a horse's head substituted, with intimations that it was now time for ears to be scratched. Jealousy was strongly evident when I paid some attention to other horses, which were then liable to be kicked for their pre-

sumption.

We see no reason why this happy relationship between men and horses could not have been more widespread in the period when horses were in general use, except for their inconvenient size and weight. We recall having trouble with our animal because of having taught it to climb our rear steps —six of them—in quest of bread-crusts, and to turn around on the porch before descending. After that the problem was to keep it out of the kitchen.

A little more wisdom would have precluded this particular development. The pupil was not ready for it nor were the steps able to sustain that usage. We have discussed horses, but are fully aware that mules can outdo them in intelligence almost always. A friend of ours once sat up all night with a shotgun to capture the supposed villain who persistently turned a group of horses loose upon his lawn by night. The herd arrived about 2 A. M. escorted by a smart old mule which had released them from their own pasture, led them abroad and unlatched any gate he selected, for their better entertainment.

(The End)

#### REAL PROBLEMS

(Continued from Page 73)

tion is to demonstrate that, far as any of us is from our eventual destination, we are yet on our way. But we each take our own path, which has many windings and blind alleys and often seems to turn back on itself. Rough and rugged and—as a Master has said—uphill to the very end, it none-the-less will take us where we are bound. And the consummation is so luminous that the age-long hardships that preceded it will not remain even as a memory.

Among these hardships doubtless have been, and we may devoutly hope never again will be, the terrifying ordeals that we strove to end by suicide. If we did resort to that crowning folly, we are in some respect young souls, though our soul age may have been well over the average. We had made good progress, perhaps, in many fields or maybe in one particular field, but the problem that came crashing down on us and that we believed so insoluble that only death could end it was in a field in which we seemingly had made no progress at all—or very little. Death, of course, did not end it. A new life would put it right back in our laps. Nature is patient but exacting. Time to her means nothing—the solving of problems everything. Solve them we must, and Nature—God in action—is no respecter of soul age. Egos have no privileges save such as they have earned by the achievement of their personalities. Young or old they come under the same set of laws until they transcend them and operate under a different set equally impartial.

Geniuses have committed suicide—sometimes because of problems that seemed insurmountable, sometimes by

reason of ill health, not seldom from sheer weariness of the flesh. Geniuses they may have been in some department of life but we can only say that they were moronic in the domain which led them to take their own lives.

Yet there may be such a thing as justifiable suicide, which would really not be suicide at all but a death as heroic as if it occurred in battle. Men and women have died by their own hands rather than sacrifice their convictions or submit to impossible conditions. Such acts do not come under the category here discussed. Karma is supremely discriminating. Some of the religions may declare that *any* self-inflicted death regardless of the reason, takes away all chance of heaven. This cruel edict, akin to the ancient barbarous practice of burying the suicide at a crossroads with a stake in his heart, is man's invention, not Nature's intention. There is no truth in it for the good reason that there is no point in it, and nothing that nature does is pointless. The suicide—except for the justified cases cited above—is penalized in the next life by having presented to him the same pitiless problem. Solve it he must and solve it he will, for in the uncomfortable time which for awhile followed his previous rash exit, he pondered and he learned.

But he was not deprived of his heaven life, once the astral eliminative period was over—and even that would not last too long nor would it be altogether harsh. Nature is kinder to her children in the hereafter—even to her erring children—than many of her children give her credit for.

So we may return to the question which heads this article, and though we may not give a categorical answer, for albeit principles are revealed, details are hidden, suicide is in a class with the myriad other mistakes made by man. A mistake may be repeated or the trouble it causes may avoid repetition. Each individual is a law unto himself in this respect. Karma hammers at him till he takes the right road—till he no longer errs—brings terrific pressure to bear with that end in view, but never, except by indirection, thrusts a course of action down his throat.

And surely this is as it should be. The Divine power, of choice that is within each of us may be guided and sometimes violently so, but if it is actually constrained we no longer possess freewill and the entire plan for man's evolution is vitiated. He must be left with a final freedom to decide for himself what he will do. He will make a thousand, a million, wrong decisions for only in that way can he eventually learn, at an aeonic long last, always to make right ones.

(To Be Continued)

For prying into any human affairs, none are equal to those whom it does not concern.

—Victor Hugo

**TWO LAST-MINUTE LETTERS**  
**ON THE T. S.**  
**INTERNATIONAL ELECTION**  
**1. Europe**  
**FROM G. B. BOELAARS**  
**Rotterdam, Holland**

Dear Mr. Luntz:

I noted with pleasure that our views are in harmony with your group.

As regards Mrs. Arundale's candidacy, you may reckon on our full support . . . she has every qualification to fit her for this high and exacting office . . .

You may rely on our doing our utmost to have Rukmini Devi in the chair.

**2. America**

**FROM HELENA HARDCASTLE**  
 Past President, The Texas Federation,  
 T.S. and of Austin Lodge T.S.  
 Formerly on National Headquarters  
 Staff at Olcott

With the world in such chaos and so urgently in need of strong leadership, it is important that we choose rightly in our approaching international election. I strongly recommend Mrs. Rukmini Devi Arundale for the office of President of The Theosophical Society.

Mrs. Arundale has long been outstanding for her qualities of inspiring leadership in many different lines of Theosophical activity—ranging from Honorary Member of the Upper House of India's Parliament to head of St. Michael's Center at Huizen, from International President of the Young Theosophists to director of the Besant Cultural Center—which includes Theosophical Schools in expansion of the educational work of Dr. Annie Besant and Dr. George S. Arundale, also the Arundale Training Center for teachers and an International Academy of Arts known as Kalakshetra, which was founded by Mrs. Arundale and which has brought about a renaissance of art in India.

Mrs. Arundale is now a member of the international governing body of the Society, the General Council, and is also on the Executive Committee which directs the affairs of the Society's international headquarters at Adyar.

Her extensive experience and pre-eminent capacities as an organizer and executive give her a practical and penetrating business acumen, which will enable her as President to guide the Society's business in a wise and efficient manner.

Her life has been a dedication to those Elders Who brought the Society into being and Who direct the destinies of nations.

Coupled with great wisdom and keen insight, Mrs. Arundale possesses a warmth of understanding and heartfelt sympathy which make her at one with, and endear her to, all alike, whether child or adult.

The depth, the charm, the brilliance and eloquent simplicity of her lectures inspire young and old alike in all walks of life, whether members of the Society or non-members.

Because of her own wide practical experience, the training of her intimate association with earlier leaders of the Society, her international outlook and spirit of universality, her gracious and vibrant personality, and the dynamic power of the First Ray qualities in which she excels, Rukmini—as she is called informally by all who know and love her—is the one person throughout our worldwide membership who is at the present time best suited to be the next President of The Theosophical Society.

Of all others, she can best lead our Society unerringly through the strife and unrest of turbulent world conditions into a new era of growth and world recognition of the Truths of Theosophy. We are indeed fortunate to have available a person so supremely qualified for international leadership.

Rukmini has been sounding the note of the New Civilization with her call to intuition, to art, to beauty, to spiritual grace as transcendent modes of living Theosophy, as vital aspects of the Eternal Truth.

Let our hearts and minds respond to her life-giving message of Truth and Beauty. Let us enter into the New Age with her by showing our endorsement of her dynamic leadership. Let us give her our unqualified support for the International Presidency.

\* \* \* \*

**T. S. MEMBERS:** Ballots were mailed from Wheaton to each member in November. Additional ballots are in the December American Theosophist. ANCIENT WISDOM's International Election Supplement published in October and giving not only our own reasons for supporting the candidacy of Rukmini Devi but those of some of the most important workers in the T. S. may be obtained for distribution on request. Write for whatever number of copies you need—no charge. We pay postage.

Whoever you vote for, if you have not yet voted, please vote. It is truly a theosophical duty.

It is Occultism that lies behind all thought, all philosophy and all manifestation. It is this occult Science alone that will help us to understand the universe and man, Art and present-day Science.

If we understand Occultism we begin to realize the nature of Yoga; for what is Yoga but true perception in the light of deep experience, the experience of body, mind and emotion? When there is complete attunement between the bodies of man and his innermost being, with a perfect understanding of all the functions of the great plan both within him and without, there is the true Yogi.

—Rukmini Devi

**THE DESIRE TO DO RIGHT**

(Continued from Page 75)

roneously feel themselves impelled to do wrong. And the desire itself breeds later opportunity to do right without the unhappy crossing-up, due to previous karma, which may seem to prevent it.

Often, of course, one does not know what right is. And for fear of doing wrong he does nothing. Paradoxically that is not right either. Great men have made wrong decisions but little people are those who for fear of deciding wrongly make no decisions at all. We may pray that our decisions be right and if we constantly aim to do right and use our intelligence and experience, they are more likely to be right than wrong—but right or wrong, if we wish to be successful, even in small measure, we must make them. The karma of a wrong decision may be painful but it will be tempered by the karma of trying to make a right one.

If we are to believe the Book of Revelation, the Lord Himself abhors the indecisive. We doubt if the Lord abhors anyone, but here is what John the Seer makes Him say (Rev. III:15-16):

"I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot, so then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

Indelicately put, perhaps, but significant. There was nothing indecisive about those old-timers—and their words and works have survived the centuries. They made their mistakes, too. They decided wrongly at times. Hardly a character in Old or New Testaments who did not do wrong about as often as he did right, beloved of the Lord though he might be. But these favored characters endeavored to do right . . . most of the time. And that was their passing grade to divine favor. The sense of this kind of endeavor is infinitely more productive, not to say more sensible, than the sense of guilt the traditional religions try so strenuously to implant so that they may then eradicate it by their specialized formulae. It makes for efficiency, for peace of mind and for the unfoldment of that divine dignity inherent in each that the guilty sense tramples in the dust.

Cultivate it—hold on to it—it's very much worth while.

A reader (who assures us he is now an ex-reader), upon reading our editorial (July issue), "Resigning From The Society Is Not The Answer," invites us to resign. After considering the invitation for several seconds, we have decided to stay.

**THE ZODIAC IN "QUOTES"**

**Sagittarius**

Unimpeded clearness of the intuitive powers.

—Margaret Fuller Ossoli